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ed, the world over, that the Germans are the leaders of thought in the line of study in which we feel most deeply interested. This does not mean of course that the scholars of other countries adopt their views, or that no work of this kind is done outside of Germany. It is well known that in no other country do men give themselves up so entirely, so unreservedly to research and investigation; in no other country do men go down so deep. This "depth," to be sure, is often bewildering to the American scholar, who feels that less "depth" and greater clearness would be more profitable; yet no scholarship is upon the whole so highly esteemed as *German* scholarship. In view of this fact, it is a matter of the greatest importance for us to acquaint ourselves with what is doing on the other side. The studies, opinions, and movements of the world's greatest Biblical scholars, men whose names have become household words, should and, indeed, do interest us. Our readers may regard these "Notes" as reliable. They are from the pen of one who is in a position to gather such items, and who, at the same time, is familiar with the subject-matter which he collects. It gives us pleasure to announce that similar notes will be forthcoming in each number.

The Society of Biblical Archæology.—This learned Society held the first meeting of its thirteenth session (1882-83) November 7th. The President of the Society is Samuel Birch, D. C. L., LL. D., etc. The character of the Society may better be inferred from the subjects of some of the papers which were presented, e. g., (1) Demotic Papyrus containing the malediction of an Egyptian mother on her son embracing Christianity, by M. E. Revillout; (2) Some Recent Discoveries bearing on the Ancient History and Chronology of Babylonia, by Theo. G. Pinches; (3) Papers upon Assyrian Grammar, by the same. We have taken the liberty of reprinting from the "Proceedings of The Society" the Introductory Chapter of these Papers upon Assyrian Grammar. It is well for us to know something of the general character of this language, to which references at the present time are so common. One cannot imagine the influence which the discoveries already made, and yet to be made, in this department, will have upon the Biblical languages and history. The great energy with which the work is carried on in spite of innumerable difficulties, promises well for the future. Will our readers not read this "paper" carefully?

The "Higher" Criticism.—What is meant by the so-called "higher" criticism as contrasted with "lower" criticism? Is it true that the "higher" critics without warrant adopted a term which savors of assumption? Is it the case, as many suppose, that "higher" criticism means rationalism, and "lower" criticism, orthodoxy?" Dr. Briggs, in his article in the November number, *The Literary Study of the Bible*, answered these questions, and he did yet more: he made a strong and telling plea in behalf of "Christian" criticism, in opposition to what on the other hand may be termed "Skeptical" criticism:—

> "The study of Biblical literature is appropriately called Higher Criticism to distinguish it from Lower Criticism which devotes itself to the study of original texts and versions. There are few who have the patience, the persistence, the life-long industry in the examination of minute details that make up the field of Lower Textual Criticism. But the Higher Criticism is more attractive. It has to do with literary forms and styles and models. It appeals to the imagination and